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THE PACIFIC

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THE SHIP OF STATE.

Sail on, sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity, with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!
We know what Master laid thy keel,
What Workmen wrought thy ribs of steel,
Who made each mast, and sail, and rope;
What anvils rang, what hammers beat,
In what a forge and what a heat
Were forged the anchors of thy hope!
Fear not each sudden sound and shock—
'Tis of the wave, and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale!
In spite of rock and tempest roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee.
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee, are all with thee!

—Henry W. Longfellow.

A PREDICTION AND A WARNING.

The special attention of our readers is called to the report of the prudential committee of the Mt. Hermon conference on the Oriental Question, which appears elsewhere in our columns under the caption, "The Oriental Problem." It is Christian and statesman-like. To this position our nation must come. If we do not do it of our own free will we will be forced sometime to treat the Asiatic peoples as we treat other peoples. The time is not far distant when, if we continue to give to Europeans the privilege of naturalization, we will give it also to Asiatics. To this the progress of the years will bring us. And we put it forth now as a prophecy, which we profoundly believe will be fulfilled, that if the American people do not set about to uproot the foolish race pride and race prejudice widely prevalent, it will after a few decades be whipped out of them. Some other nation and race will arise in its wrath and give them one of the severest drubbings any nation has ever received. And after it has been done mankind will point to another illustration and fulfillment of the words of sacred writ, "The wrath of man shall praise Him."

All over the world today, wherever is to be found a people enslaved, or oppressed, or denied the full measure of those principles of brotherhood which the Man of Nazareth came to establish upon the earth, are sounding those words of Jehovah which rang out centuries ago in ancient Egypt, "Let my people go!" Happy the people who hearken unto those words! All others will be scourged. It is impossible for us to interpret otherwise either our sacred book or history. Men may laugh and sneer and ridicule this position, but in so doing they will show their ignorance of the principles and teachings of Jesus and of the workings thereof in the lives of individuals and nations.

Ardently do we hope that the American people may be able to read aright the records of the past and have the wisdom and courage to act accordingly. Decades ago the warning was sounded as to African slavery. By many it was unheeded. Soon came the time when the land was drenched in blood. God grant that it may never again be ours, because of a failure to practice the principles of brotherhood, to go through such experiences as were ours in the days from 1861 to 1865. But again and again in the past great and mighty nations have been weighed in the balance and have been found wanting. And the future, as well as the past, has its judgment days.

A PORTABLE RELIGION.

A writer in the Boston Transcript is in search of a religion that will bear transplanting. He says: "Such a desire is suggested by the lamentations I hear from pastors concerning church members who, when they change their residence are dilatory or altogether indifferent with regard to reestablishing themselves in church relations. Walking about a suburb some twenty miles from the state house, the other day, I was told by my companion, the local pastor, something about the makeup of his parish. 'Over there,' said he, pointing to an attractive modern house, 'lives a family that has just moved from A—. They used to be quite active there in church work; but they have hardly stepped foot inside of a church since they came here to live. There's another family across the way of whom much the same might be said. The head of the house was Sunday-school superintendent and on the board of trustees; but he seems to care little for participation in anything that savors of church work. The other day his former pastor came out to exchange with me and was quite surprised to learn that his esteemed parishioner had adopted a do-nothing policy and didn't care to have even a nominal connection with the church in his new place of residence.'

"Such cases as these could be duplicated by the score, and in these days of frequent uprooting of the household Lares and Penates, they add another to the many perplexing problems facing the modern church. They show, too, how lightly formal religious vows rest upon many persons and how church-going depends altogether too little upon settled convictions touching the desirability of personal participation in public worship, and altogether too much upon other considerations largely of a social nature. That is, a man will go to church because he knows he will meet his friends there, or because he happens to like a particular minister. But put him in unfamiliar surroundings where he has few or no acquaintances, and then will he still be loyal to the church because it is the

church and because he is a professedly religious man? Moreover, it is a sad fact that excellent church workers sometimes get tired of the round of prayer meetings, Sunday-school teaching and committee work and are not at all averse to being eased of the financial burden which they may have been carrying; so they welcome the opportunity afforded by a change of residence for cutting loose for a time from ecclesiastical responsibilities and it is marvellous how the habit of abstention fastens itself upon one. So that it has come about that in Brookline, for example, there are said to be more retired Christians to the square inch than in any other part of the civilized world."

We heard a South Berkeley pastor say two or three years ago that it was not possible to secure much of a church attendance at the churches in that locality although many families were moving in from time to time. It was found that very many were floaters, who, having moved from the places where they had church membership, were slow to identify themselves with churches in the community into which they had come. They desired freedom for roaming about. Sometimes this comes from the fact that the struggle through which the people have gone in weak and struggling churches has seemed almost more than they could bear, and they have felt that they could not knowingly enter into any such struggle again. When churches are planted and supported in more business-like ways such objections will be removed in part at least. One reason why many people today pass by the smaller and go to the larger churches is that the various duties in the larger are not so taxing. Church debts and heavy financial burdens frighten many away. There will be more of a portable religion, and a kind more satisfactory when the denominations stop crowding into localities where they are not needed.

THE CUMBERLAND MINORITY.

The Christian Observer, a paper published at Louisville, Kentucky, in the interests of the Southern Presbyterian Church, says editorially concerning the Cumberland Presbyterians who are opposing the union with the Presbyterian Church in the United States of America:

"There seems to be in some quarters a disposition to espouse in a partisan way the cause of the so-called 'loyalists' of the Cumberland Presbyterian Church. These have the unquestioned right to refuse, as individuals or congregations, to enter the Presbyterian Church in the United States of America. And such property rights as they have will be fully protected by the civil courts in accordance with the law of the land.

"It is natural to have a feeling for the minority in any case of defeat. And one can readily understand why many would sympathize with the defeated minority in this instance. Yet its union with the Northern Church was effected in strict compliance with all the constitutional requirements set forth in the Cumberland Presbyterian Form of Government. The church in regular and legal way and by a large majority declared in favor of the union. The rights of the minority were not overridden; they had simply the misfortune of finding the sentiment of the church at large against their own sentiments.

"The Cumberland minority has every right to stand up for its rights. But it seems to be taking in some respects as untenable a position as that held by the Wee Frees in Scotland. And, for some strange reason, some of our people who recognized the injustice of the original decision of Parliament in favor of the Wee Frees, appear to be aiding and abetting the Cumberland minority in a similar position.

"Are not these brethren, in their zeal for the rights of a minority, in danger of going to the other extreme and practically maintaining that majorities have no rights that minorities are bound to respect? In all representative government, two principles must be observed: (1) the supremacy of the constitution, and (2) the rule of the majority. Any other method means anarchy."

All who are opposing this union which was voted as herein set forth ought to pause and take heed to their ways.

It is becoming increasingly apparent that no small denomination can succeed to any great extent any longer. It is evident that the branch of the United Brethren Church which about twenty years ago refused to accede to the will of the majority when certain changes were made in the constitution of the church, is gradually dying out. It was organized on a narrow basis—the exclusion from membership of all persons connected with secret societies. It will be the same with the Cumberland minority. It will exert only a small influence in the religious world; and, as those who constitute it pass away, it will grow weaker and weaker, and will finally go out of existence.

HOW BRYAN BECAME A PRESBYTERIAN.

A Baptist paper remarks: "William Jennings Bryan is by formal connection a Presbyterian. His father, we are told, was a Baptist. Somehow young William was sent to a Presbyterian school. As it turned out, that was the hinge on which the door of denominational alliance swung. In other words, Mr. Bryan is a Presbyterian by accident. It is highly probable that if he had gone to a Baptist school he would have been a Baptist."

We are glad that Mr. Bryan attended a Presbyterian school if it was by such attendance that he was turned from the Baptists to the Presbyterians. It is a great blessing to the world—this passing from one denomination to another. It has brought a catholicity that means much for the advancement of God's kingdom upon the earth. If Mr. Bryan had been in his family relations identified with the Presbyterian Church and had passed to the Baptist we should express ourselves similarly. The Baptists have done great good in the world. Our only objection to the Baptists is that church membership is restricted to those persons who have been immersed. The door to such a church is too narrow. But it suits several million good people; and it is for them, not for us, to decide what they shall have. Nevertheless we cannot help believing that there is a good time coming when all such restrictions will be removed. The world doesn't need Presbyterians, nor Baptists, nor Congregationalists, nor Methodists. It does need Christians—Christ's men. And when the writer of this editorial finds one of these he cares not what other name he bears, nor into what religious body the changes of life may some time bring him.

THREE DAYS IN THE LIFE OF POMONA COLLEGE.

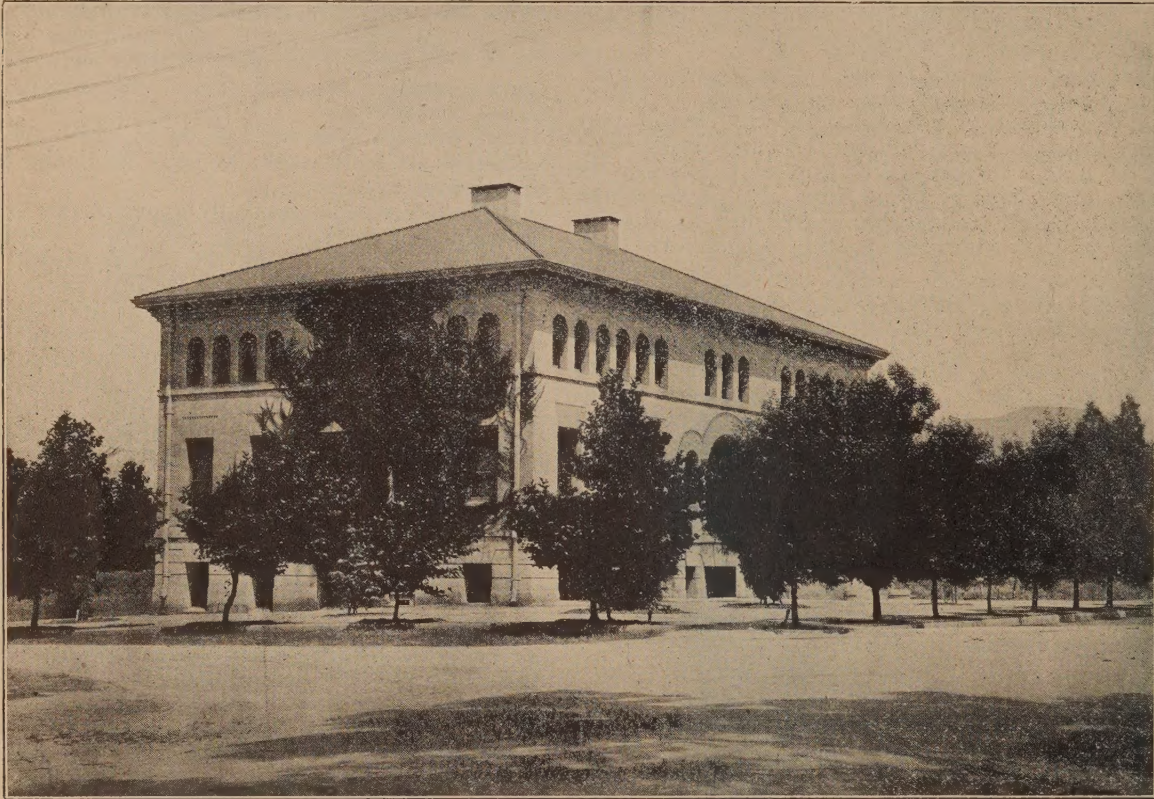
The Spirit of the College.

A few days spent at Claremont, the seat of Pomona College, makes it plain to the present writer why a Southern California pastor said a year or two ago that he and his wife were looking forward with pleasant anticipation to the time when their boy should be old

recommending the man he wrote in substance that he was satisfied as to his intellectual qualifications, but wished to know more as to his personality—his character. Will he in every particular set a right example before the students? was the question asked.

Baccalaureate Sunday.

It was an inspiring sight which greeted the eye in the spacious auditorium of the Claremont Congregational Church on the beautiful Sunday morning of the



Pearsons Hall of Science.

enough to enter those college halls. Fortunate the young man or the young woman to whom there shall come such opportunity! The environment at Pomona is as ideal as can be found anywhere in our land or in any land. Indeed, by some it will not be regarded as an exaggeration to declare that the influences for good at Claremont are exceptional. One gentleman with whom we made acquaintance, who has been sojourning there for several months and who in his long and useful life has had intimate acquaintance with colleges in different parts of the country, says that he has never seen nor heard of anything comparable with it East or West. He states that during his stay of six months in Claremont he has not heard a profane or indecent word; in fact nothing objectionable from any of the students although he has observed them from time to time in trying circumstances. During that time he has not seen a young man on the streets of Claremont with either a cigar, a cigarette, or a pipe in his mouth.

Illustrative of the great desire to have only the best of examples before the students is a story of the care which President Gates took not long ago in the selection of a new professor. To one who had been

23d of June, as several hundred students marched in to listen to the baccalaureate sermon by President Gates—which was the utterance of a prophet and a Christian educator and statesman. The prayer of the Rev. Dr. Kingman, the pastor of the church, voiced the desire of that large assemblage of townspeople and students that the college might stand alway for that which is highest and best—permeated ever by the spirit of Christ; and that they who were soon to go forth from its walls might go out to lives of true service.

The sermon by Dr. Gates was on "The Essential Unity of the Human Race," the text being from Malachi ii: 10—"Have we not all one Father? Hath not one God created us?"

The consideration was in the sphere of the home, the school, the community, the world of industry, and in the world at large.

It was in the world of industry and in the world at large that the discourse showed that there was great lack of brotherhood.

In the realm of the college it was said is found a marked illustration of the reign of the higher law. "This is true in all schools but especially in those

schools of this specific sort. Perhaps the greatest charm of our college life is the generous unselfishness of its fellowship. There do inevitably creep in little jealousies, and some small politics. But these are utterly trifling compared with the general spirit of whole-hearted cooperation. It is only necessary that one's attention be turned to this factor of our college life, for us to see clearly and, let us hope, appreciatively. It is right human relationship, in epitome—this, our college life, at its best."

The World of Industry.

Contemplating the industrial world President Gates said:

Let us be broad minded enough to recognize, that so long as the wrong principle asserts its right to be, namely, competition instead of cooperation—there will be outbreaks of war and suffering and loss and disaster—and there ought to be! For who can look below the surface of modern life; who can hold it up against the light of God and his laws—and not pray: God grant that there may be no peace, until the world of industry and commerce shall get itself upon the one foundation upon which permanent peace can be built, namely, not strife and selfishness, but kindness generosity and helpfulness.

Such talk to millions of men in the thick of the business fight means a shrug of the shoulders, a sneer and some words about dreamers, and visionaries and cranks, and even fools. Well, those who believe in God and Christ, can afford to await the prophecy's fulfillment that we have one God and one, Father of all.

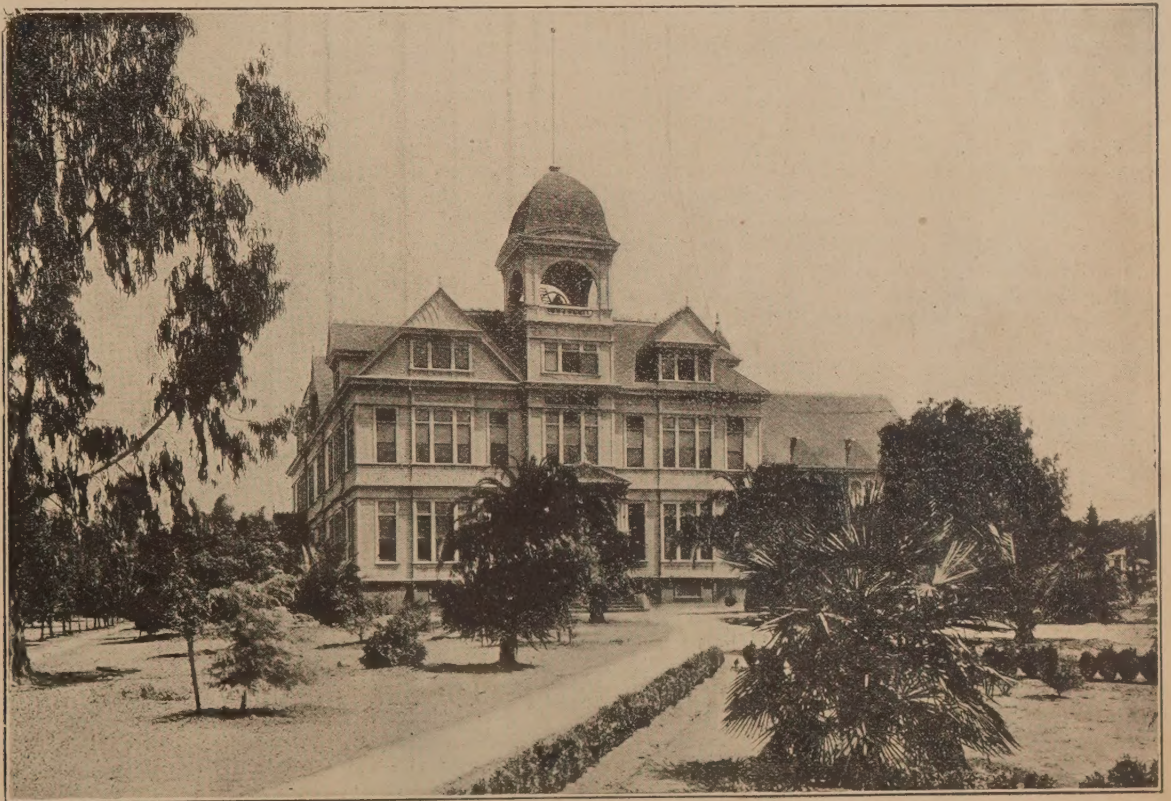
It is easy, if we will but open our eyes, to see that some good beginnings have been made. Men are actually in the hard realm of business, catching glimpses

of the notion that men do not rise best on stepping stones of their neighbors' dead selves. Three-quarters of a century ago, the cartmen of England mobbed workmen who were laying railway tracks, fearing that the railways would kill the business of the teamsters. Poor ignoramuses, they didn't understand that the coming in of the railways would multiply the business of the cartmen twenty and forty and a hundred fold! They learned their foolishness later.

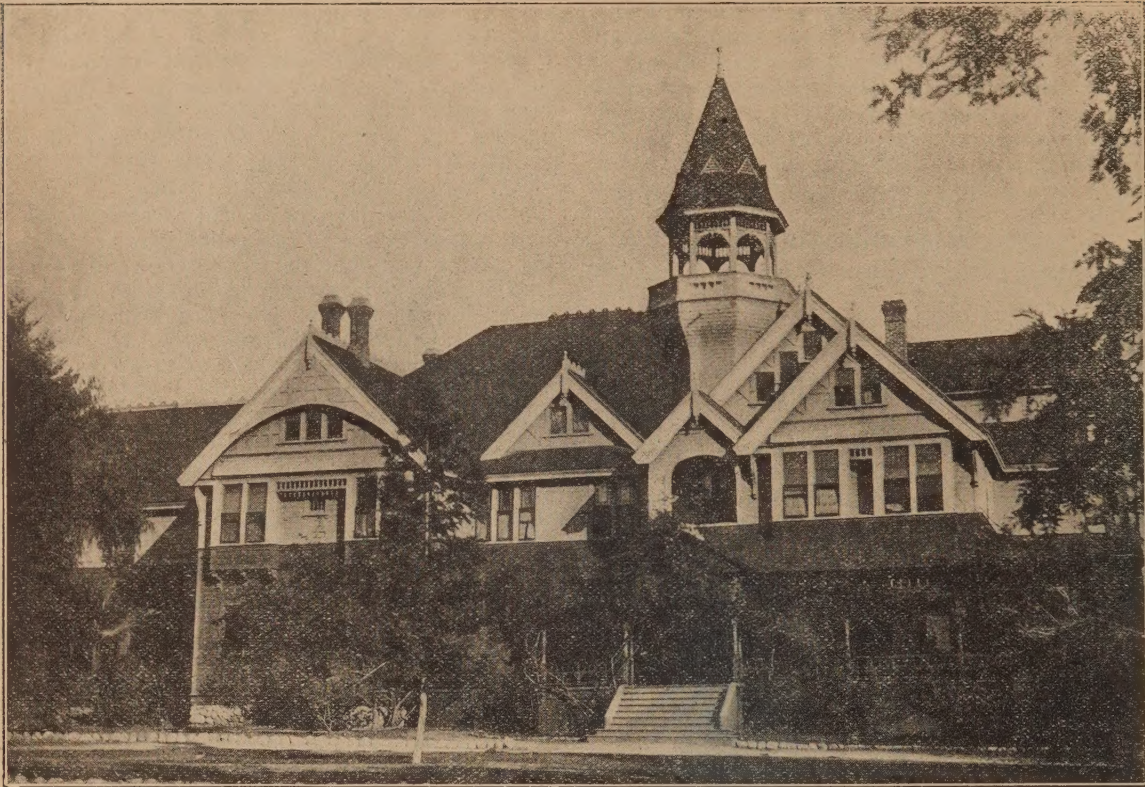
Only a few days ago I had a conversation with a high official of one of our railroads. We were speaking of the fact that the strong railroad men are enthusiastic in the movement looking toward good roads, improved highways. He, though still young, said he could remember well when the railroad men took quite the opposite view; not only were they prejudiced against the coming in of good roads, but did all they could to defeat such movements. "But," said he, "railroad men have learned that that was a blunder; the more good roads there are, the more do they increase, not detract from, railway traffic."

One wonders how long it will be before railroad men will learn the next lesson, which they seem not to have come in sight of yet, namely: That the more electric railways are increased, the greater will be the railroads' prosperity because thereof.

Suppose, one man could actually do what thousands are trying to do, monopolize all business. Why, his own business would be killed instantly by that fact. We use the term "wide-spread prosperity." There never was and never can be any other kind of real prosperity. The use of the adjective "wide-spread" is sheer tautology. Prosperity that is not "wide-spread" is not prosperity, but disaster by and



Holmes Hall.



Sumner Hall.

by, and ought to be. For if God be the Father of all, the prosperity of one that is builded on adversity of the other, is industrial fratricide.

To what outcome of this strife does one look forward? The continuance of industrial war until one side shall conquer the other? No. There is no such outcome conceivable—should either employer of employed conquer, the only hope for the other would be to commit suicide. For each is dependent for its very existence on the other. Dr. Gladden wrote recently: "I wonder if either organized capital or organized labor can seriously entertain the expectation of conquering and subjugating the other." It is a most suggestive reflection.

Those words "conquer" and "subjugate" are out of date on this planet. This ball of earth with humans on it has swung into the light of another spirit. Under the leadership, not dominance, of that Spirit, domination and monarchy on the one hand, and slavery on the other have no place.

Sympathy of each with the other, not hatred; co-operation, not competition; the spring of spiritual elasticity which is in the delight of mutual service and in the joy of conscious helpfulness to the other must take the place of the dull envy of the other's prosperity and the dogged determination to win victory over the other. That is the only possible outcome of this war in the world of industry, manufacturing, business, and commerce. Dream it may be; but it is one of those dreams the coming true of which is as inevitable as the coming of the kingdom of God in the hearts and affairs of men.

International Relations.

There is one last application of our truth between

peoples in their relations with each other and nations. As one thinks of the relations of nations to each other, as we know this relation in the records of history, what pictures, what horrors, arise before the mind.

The strong nations have lived and fought with each other for thousands of years. No human language can set forth the sadness of the tale. No wonder that hatreds are burned deep into the souls of men when we recall such facts as that the Christians of Armenia and Greece have been under the cruel domination of the Mohammedans for twelve hundred years; to try to convert a Mohammedan has been for all these centuries a capital crime. A modern writer says that he once asked a cultured and devout layman of the Greek church: "Why then did God create so many Mohammedans if nothing is due them but their destruction?" The answer came hot and fast: "To fill up Hell." Germans and Frenchmen do not have an exceptional love for one another. There are all degrees of strife and animosity between different peoples, somewhat in proportion to their culture and advancement in general civilization. Some nations in their relation with each other are like fierce beasts in leash glaring at each other, waiting to leap at each other's throats. In others there is a fair degree of friendliness, at all events in the tolerance of inter-communication by travel and trade. But the grim possibility of war still hovers like the shadow of a black angel's wings between earth and the clear light of the Kingdom of Peace. But there are promises abroad in the air today so much richer than have appeared ever before, that it is as if hope were standing in contrast with despair. Great peace congresses are multiplying. Movements far beyond sentiment, led by the no-

blest and strongest and sanest men and women on earth, are striving. There is possibility in no distant future, of entering into the last great war, namely, war against war. Men of wealth are supporting the movement by their millions. The finest minds and hearts are enlisted in this new crusade. This crusade is not to rescue the empty tomb of a Savior's dead body from the hand of the Moslem; but to rescue the spirit of the living Saviour from its burial, under the dooms of international wars.

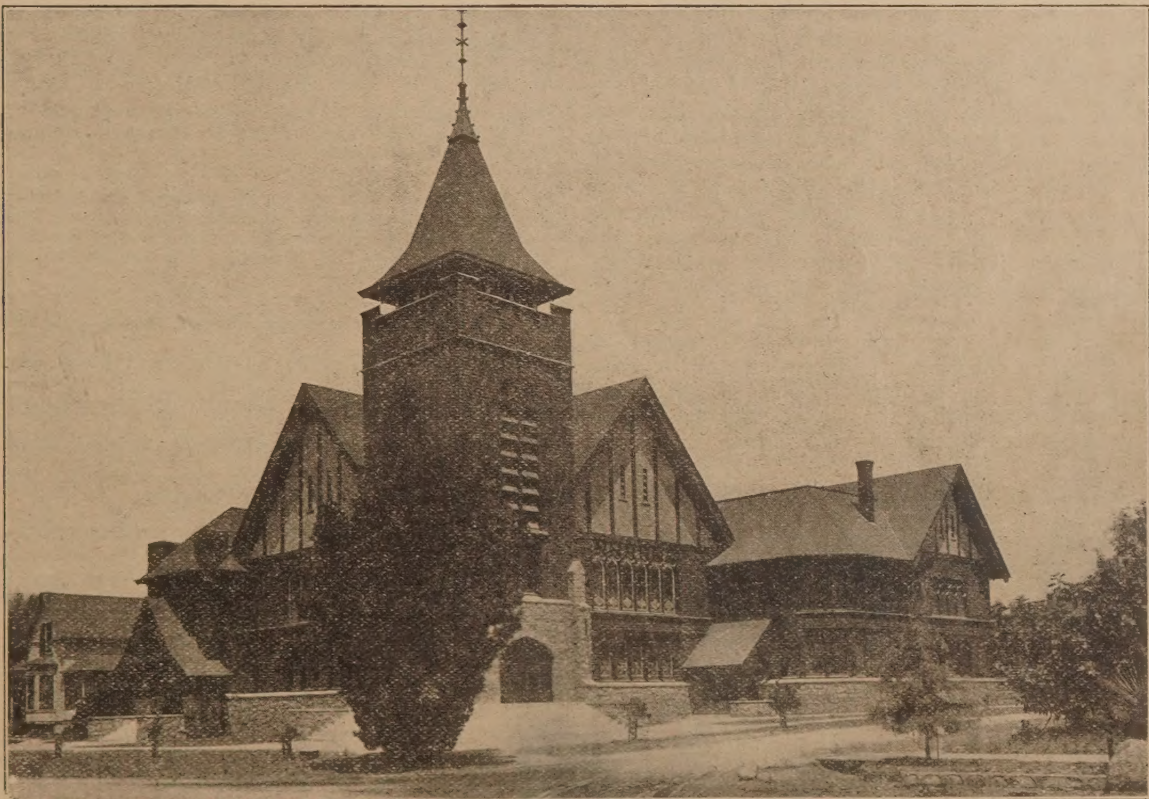
Do you know that story which is not a story but a signal fact? Of how the nations, Chile on the Pacific and Argentina on the Atlantic, had been at war for nigh a hundred years over a boundary line at the top of the high Andes. In the first year of this century they were preparing to go to war some more. As the story runs, some noble hearted women and equally high minded priests began to agitate arbitration instead of war; and they agreed to leave it to King Edward of England with what helpers he might choose. To the decision that was reached, both nations assented. It seemed to these men and women too great an achievement to pass without a memorial. So they gathered up some bronze cannon and under the inspiration of a great artist a statue of gigantic form twenty-six feet high was moulded. Whose? King Edward's the arbitrator's? No. The demand for such a memorial rose higher. Nothing would do but that these dread weapons of war should be cast into the gigantic figure of Christ. The representatives of the two peoples met amid the snows and rocks at the summit of the Andes, 14,000 feet above the sea.

On a pedestal 22 feet high, there is a granite globe

on which is carved a map of the world. On that rises the great statue, the left hand holding a cross, the right outstretched in benediction pleading with the peoples on earth to hear Him, and walk in the steps of Him who is The Way. The inscription on it is this: "Sooner shall these mountains crumble into dust than Argentina and Chile break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

There stands the figure proclaiming a new application of the old Gospel of Peace; the lesson of that statue, with its history and its outcome, this world will not get by. Now each nation is seeming to have plenty of money for schools and enlargement of civic life. One nation made a little beginning by transforming some battleships into merchant vessels. They devoted the proceeds, some ten millions of dollars, to the making of good roads between their towns.

Are the American people able to take in the vision of the redeemed earth with themselves possibly a minor part? We are very young, but very proud; being already the richest nation on earth we are apt to assume that therefore we are the strongest and have the surest claim on national perpetuity. But a few turns of the pages of history may cause us to think soberly. Are the American people able to stand beside Jesus and take into their minds' purpose and baptize into their hearts' affections his outlook upon the world? Can we rise to the New Testament height of character as exemplified in that man of whom Jesus said "Among them that are born of women, there hath not risen a greater than John, the Baptist" whose greatness rested in the fact that he was able to say



Claremont Congregational Church.

one of the hardest words that man or people can ever be called upon to utter: "He must increase, but I must decrease."

Certainly for nigh three thousand years, westward has been the course of empire. It can go no further now except into the Orient. Are we ready for that? Are we Christian enough to look upon the transfer of the world's forefront of progress from Anglo-Saxon to Orientals, from America to Japan and China and India and do it not with regret or dismay, but with enthusiasm; ready to enter into it with patriotism of the kingdom of God? Is not that the light of the old prophecy of mankind: "Have we not all one Father, hath not one God created us?" Is it not easier to ask other people to do that for us, than to demand of ourselves to do that for other peoples?

Toward this great consummation, patient missionary work goes on all through the earth, doing its part with conscious deliberate choice, high motive, practical object, outspoken purpose. The international tradesman too is doing his part with indirect result—but quite other purpose—often unconscious of his contribution. Both these and all men, that in any way touch international matters, are working slowly to bring the world together.

Jesus once was asked, "Who is my neighbor?" We know the substance of the answer, extorted from a reluctant confessor, "The one who showed kindness to fellow-man." Jesus occupied himself with uttering no vain prophecy.

Into full Christian fellowship in some form must all the world come, however long we may wait for it and work for it. We shall not know how simple practical international Christianity is, until we try it. No serious attempt has ever yet been contemplated, much less made. The larger fellowship must be, unless the prophecy of the "Kingdom of God" is vain. One fact stands out clear in itself, that Jesus Christ is the ideal man for every human being. There is the miracle in Jesus, that every human heart makes Him the ideal for that heart—the Japanese and Chinese or the poorest heathen, or even the barbaric Russian. Jesus is for every one alike, the ideal man. The simple nature miracles recorded in the New Testament are of small moment compared to that spiritual miracle. But there is one small suggestion under which it is not a miracle, namely that the man Jesus is the Eternal Word of God made flesh.

Then of course every man finds Him Saviour or Lord! So let us enter into the large faith of the great prophetic word. Let us dare to interpret that word unto fullest Gospel vision, that God is the one Father.

Vision.

A closing word especially to the graduating class was:

The glory of the human spirit is the vision which that spirit can entertain. Without vision the life of man is the life of the beast, dull round, then the end. But with vision, the Eternal Beyond draws us ever on. The glory of the human spirit is the "glory of going on, and still to be." God grant you unwavering vision of the kingdom of God among men!

The Commencement Day Exercises.

When the graduating class of thirty-nine young men and young women had marched in and had taken their seats, the large auditorium of the Claremont Church was thoroughly filled. On the platform with

the president and other members of the faculty sat several of the trustees and President Baer of Occidental College. As the present writer listened to the able addresses by representatives of the graduating class and looked up into the faces of men and women on that platform who had as trustees and as members of the faculty given themselves long time in various ways for the up-building of the college, there came the thought that there must be considerable satisfaction in their hearts because of what they saw and heard. Before them was evident-fruitage of fine quality. They had been sowing; now were they reaping!

There were five addresses by members of the graduating class. They were on: Modern Social and Industrial Life; The City and the Citizen of Tomorrow; The Will of The People; Modern Heroism; The Purpose of the American College.

Each address followed and supplemented uniquely those that preceded, and the last address crowned all. No one could listen to those addresses without coming to a realization of the purpose of the American college—especially of Pomona College. It is to lay foundations good and broad; it is not to train along any narrow line—but to develop the whole man and woman; so to train the intellect and mold the character as to make first of all out of its students real true men and women, who, whatever their work in life, will always look beyond the things of the moment, striving ever after the ideal excellence.

Among the highly interesting exercises at the college during Commencement week were those of "class day." As usual there was much that was amusing. We give here one of the songs which were sung.

The Faculty in Gowns.

In Pomona we have a faculty that's known to fame;
The masculine part is out of sight, the feminine the same;
And nearly every morning a glorious sight you'll see—
At chapel, gowns are now the style among our faculty.

Chor: For oh! for oh! It is their greatest pride!
A long black gown hides all the spots, and lots of things beside.

In olden days it was not so, no gowns disgraced the stage,
But ever prof could blow himself, whatever was the rage;
The latest styles of hats and ties were seen on ever hand,
The profs delighted in their looks and dressed to beat the band.

But now, alas, that time has passed, our glories have gone down;
A prof now wears 'most anything and hides behind his gown;
But when they strip their splendor off, the splendor of cap and gown,
They're just like anybody else that wanders through our town.

Pomona's Progress.

A few comparisons will show what progress the college has made in recent years.

In 1902 the number of students was 214; for the year ending in June, 1907, the number was 468. The teaching force in 1902 was 15; in 1907 it was 24. The teaching force for the coming year will be increased by four, and the indications are that there will be a large increase in the number of students.

In 1902 the total assets of the college were \$250,000; now they are \$462,000. The real estate is valued at \$166,000; the endowment amounts to \$279,000, having climbed from \$117,000 in 1902. In 1902 the general tuitions amounted to \$7,678; in 1907 to \$24,318.

The music fees were \$2,097 in 1902; in 1907 they were \$8,082.

When in 1887 a few consecrated souls in Southern California began to plan for a Christian college in Southern California they were building better than they knew. The college has come to a standing and an influence that was scarcely thought of for it in so short of a period of time when it was organized.

Because of what it has done, because of what it is doing, and because of what it has promise of in the future, The Pacific congratulates all who have to do with Pomona College. More and more may the young people of our coast find their way thither! Its every impress is for good!

SINCERITY IN PREACHING.

A Talk With Preachers.

Rev. George C. Adams, D.D.

A young minister in his first pastorate noticed each Sunday a man with piercing eyes watching him carefully throughout the sermon. When that man finally came to talk over the Christian life with him his first statement was "I have been watching you to see whether you mean what you preach." It caused a shudder, and the minister looked in wonder at the man who could question his sincerity. The man went on to say that the last pastor was not sincere, for when the bell rang for prayer meeting while he was playing a game of croquet he invariably finished the game, and usually began the meeting late in consequence. Then this lynx-eyed man spoke of another former pastor, and showed how he became convinced that he was not sincerely in earnest. The effect on the young minister was to emphasize a resolution already formed never to preach anything he did not thoroughly believe, and also that he would make the resolution of the great apostle his own, "This one thing I do." It was a salutary lesson; it has kept that minister from speculating in the pulpit; it has prevented his becoming interested in business ventures; it has kept him out of all secret and other orders that would take his time, and has given him a love for the pastorate that he could never have gained by a division of his interests. More than all the rest it has developed a love of the truth for the truth's sake, and an abhorrence of all slavery to creedal statements.

The theologian fresh from the schools goes forth armed for the battle; he has been taught the system his professor has wrought out, and which has great value to him who taught it because it is peculiarly his own; he has given it to his students with the emphasis born of conviction, and in these days certainly with the hope that it will stimulate the young men to think out a system for themselves. Unfortunately not all minds are formed to be original investigators, and many a youth makes himself a slave to the system he was taught, and no matter how excellent a system it is it never carries conviction from his lips because it is not really his own. It would be a blessing to him if some experience could show him the value of silence on the things of which he is not reasonably sure, and the necessity of being absolutely true to his convictions in all he utters; the preacher needs to be able to say with several of the Bible speakers and writers, "We know." This would at the first limit the scope of a man's preaching, but the horizon will widen rapidly as he goes forward, and in the end he will be surprised at the amount of material he has for positive preaching. It is a good practise for a preacher, and for that matter any Christian, to take that remark of Iaban's, as given in the King James version, unfortunately changed in the revision, "I have learned by experience." Try to preach from it at the start, it will take some of the conceit out of the man; he can use it, and if his mind is of a certain order he will make a great deal out of it; but twenty or thirty years later it looms up in his experience, and he can make it glow for an audience. It will do a preacher no harm if that text haunts him all his life.

We are not sufficiently thankful for our heritage as Congregationalists in that it enables a man when examined for ordination to state his own convictions; as compared with the custom of many other churches it gives us ground for saying with Paul "I was free born." The dif-

ference in the effect on the mind between saying I accept the Westminster Confession for my statement of doctrine, and the statement of one's own doctrinal belief, however crude it may be, is world wide. In the one instance a man has no sooner said he accepts the prepared statement than he becomes busy making mental reservations and trying to define the term "substance of doctrine." In the second case, while he may coach himself from the teachings of his professor, or pore over the volumes on theology that wiser men have written, he at the last has to put it in his own words, and the question of mental integrity comes to him strongly.

One of the greatest arguments for the installation of the pastor at every change, is that he needs to take a little time for introspection, and learn just where his thinking has brought him. No man who really thinks and studies is likely to state his belief in just the same terms at twenty-five and at fifty years of age. He probably has not surrendered any belief that is really scriptural, but he may have learned better where to put his emphasis. Benj. F. Taylor, in his helpful little book, "The World on Wheels," speaks of the amount of baggage we throw away as we advance in life; he pictures the young man on his first trip, with trunk, big box, little box, shawl strap, umbrella, and enough other impediments to wear out his nervous system looking after it to see that no one steals it. A few years later the same man will put a tooth brush and a comb in his pocket and start for a journey round the world. In the same manner the young preacher is liable, perhaps not so much so as formerly, to put undue emphasis on certain doctrinal statements, and to believe that Christianity will stand or fall with them; he learns in later life that they are not essential.

Take for example in the Apostles' Creed, "Conceived of the Holy Ghost;" a man has made considerable progress in his thinking when instead of regarding that as a foundation principle of the Christian religion he comes to the conclusion that it is not essential, and the divine character of Jesus will not be affected if he has to give that up. He may not have to; but the attitude of mind that puts the emphasis in the character of our Lord on what He really is, and not on his origin, or the method of his birth, is a gain in the mental integrity of the thinker.

The writer has seen and heard nothing in recent years that showed him this kind of honest progress so well as when Dr. Alexander McKenzie addressed the Boston Congregational Club for half an hour, and in eloquent language plead with his younger brethren to confine their preaching to Jesus Christ and Him crucified; coming from the lips of a man whose whole ministry has been to college men it meant a great deal; the preacher of seventy had dropped a vast amount of the luggage of his first journeys, but he had learned to put his great strength on keeping the things really essential.

During his last years Dr. Truman M. Post, long time pastor of the First Congregational Church in St. Louis, wrote to a friend: "My circle of exact knowledge seems shrinking as I descend the vale of years; but I feel more strongly than ever that my Father and God will be with me and bear me up through the mystery of the eternal future."

It is then vastly important that the preacher utter what he thinks; and yet, lest he do harm, he needs to have a care that he is not giving his mental processes rather than his conclusions. A man is responsible for his example; he is also accountable for the effect of his words; he thinks he has made a discovery in doctrine and expects to electrify the world with it; he speaks it out regardless of its effect; to him it is truth, and ought to be uttered; he is surprised when others do not agree with him, and more so when he finds himself standing nearly alone, and out of the fellowship of his brethren; he poses as a martyr; he utters strong words against the narrowness of men who will not allow him to do his own thinking, and it is impossible to show him that he has been feeding his people on unbaked dough; he has started on a process in his thinking, and has spoken it right out, heedless of consequences, when he should have confined his preaching to that which he had with some thoroughness thought out; this man has unwittingly become mentally dishonest, and two things result from it; churches are wrecked, and so are preachers. You can trace the mental course of several well known ministers in the last fifty years by the churches they served as pastors, which have each one shown a

tendency farther away from the Bible, and each has been theologically wrecked. In one notable instance the minister almost too late discovered where he had gone, and tried to come back; the statement of C. B. Frothingham as to where he waked and found himself was full of interest; he had followed his mental processes instead of his conclusions in his preaching, and the time came when his mental processes led him at least part way back, but he found it utterly impossible to take back with him the people he had taken away. His confession that in that far away rationalism to which he had journeyed he found himself surrounded by a great number of very peculiar people was pathetic; if he had looked ahead he would have seen those people there, and would have avoided the mental condition that would make companions of them.

Mental honesty requires deep thought; it needs a well balanced intellect, and good self control; it involves the ability to see the difference between a fact and a theory, between gospel and theology. Gospel, or glad tidings, is a trumpet call; theology is a scientific statement; each has its well defined place, but the latter is as cold as the former is warm, and the preacher is wise who does not let the chill of the latter dull the sound of the former. If it is well to think three times before speaking, as we used to be told when young, it is also wise to get our theological new departures far enough along to be sure we want to live and die by them before we unload them on our helpless hearers. For his own mental safety the preacher should spend a certain amount of time regularly in careful, systematic study and deep thought; his sermon work should include the results of it, but not until they are results. The man who speaks these things too soon gets himself set in certain tendencies, and allows his feelings to get the better of him, until it is impossible for him to do his best work; he is always put in the unfortunate attitude of opposition, and easily turns from the work of a preacher of the gospel to a dogmatic defender of questionable positions. Part of this is the result of true enthusiasm in study, and here is where the self control is needed; a thought comes to a man like a flash, and has all the force of a revelation; it takes self control not to use it till it has been tried, and proved to be revelation. Recently the scenes in the new old First Church over in the city were inspiring to some of us; to be sure all was confusion; carpenters were hammering, painters were rushing hither and yon, pew men were nailing pews together, carpet men were rushing about getting measurements, organ men were calling to each other from the bowels of the new mechanical device they were constructing; to a man who likes progress it was most inspiring; you could see the progress; things were growing rapidly; now under the inspiration of the thought of progress suppose we had called a religious meeting, and pointed out how fast we were doing things; it might have been inspiring, but would have been as hard to get any religion into it as it is to get religion into the progress of some men who make their principal stock in trade progress, growth, development, new departure; the day when we had the results so far as they could be obtained, was really religious; the noise and confusion of progress were stilled; we could see what had really been accomplished, and were glad. We are making progress in theological thought; Dr. Buckham's new book is a long step in advance of most that has been written before along that line; he makes us stop and think, and read the page over again, because it is not undeveloped speculation, but the result of long years of careful thought; if it were not he never could have packed so much into so few pages.

A man is responsible for the manner in which he does his mental work, because the environment in which he puts himself, the books he reads, the men he admires, all conspire to influence his results. Many a man never learns why he takes a certain direction in his thought; he fails to study his mental inheritance, which may have given many a twist to his methods; he reads without care as to results the very books he had best let alone, and passes by the ones that would benefit him because they do not happen to interest him. He never seeks to learn in what way he does his work best, and consequently is never at his best. Dr. John Hall gave us quite a new thought when in his Yale lectures he said that in earlier years he was distressed because, having wrought out his sermon with great care and made all the preparation in his power, he found that in preaching it without notes he almost always omitted some of what he supposed were his choicest thoughts; it took him a long time to learn that his mind worked more

logically when standing before an audience than when in the quiet of his study, and the order he had instinctively taken under the inspiration of speech was truer and better than that he had followed in the calm of retirement. Dr. Hall had done what few men really do—obeyed the command, "Know thyself." He who studies his capabilities, and does the work he can do well, and keeps clear of the craze for letting people know that he is progressive, will make truer progress, and accomplish more than he who drifts on from thought to thought and is blown about by every wind of doctrine. Having made careful preparation he speaks with conviction and not mere enthusiasm; having been careful to do his work in the best methods his results are worthy of attention.

How about the reception of the man who does all this? He is not likely to use the shibboleth of his church; his statements will surely be fresh because they are his own; if he follows where he seems to be logically led it is sure that he will sometimes startle his hearers more than the man will who seeks for novelty; there is nothing so startling as the truth told in the language of today; and when added to it is the personality of a true man who has wrestled long to know the truth, and by that very process has been made free, there is no danger that what is preached will be dry or monotonous. There is nothing in the world so dry and uninteresting as the gospel simply reiterated without study or preparation; there is nothing in the world so attractive as the gospel, mixed with all the brains a man possesses, brought through living experience, and told in modern language. The absolute sincerity of the man, both in purpose and in mental process, his evident determination to tell the truth as it has been revealed to him, carry conviction to his hearers. There are two terms that are becoming more and more offensive, orthodoxy and new thought; one seems to mean that we must stick to a thing simply because it is old; the other challenges us to accept a thing only because it is new. Much of the opposition to sincere men and their statements is because of these two terms; the real turn of the recently published story, "The Ministry of David Baldwin," is on these two terms; the young preacher would appear to much better advantage if he were not so sure that his thought was new; his persecutors would not have so much of the spirit of the inquisition if they could get away from the word—orthodox. Most of what that young preacher is represented as saying is not so very new, and would fail to attract much opposition among thoughtful people if it were not labelled. Some people have a faculty for classifying other people. A minister who went to a new parish and whose work was resulting in drawing about him people of a good many different classes succeeded in getting into the membership a bullet headed Scotch-Irishman who had a fine library and did a good deal of reading. After they had become somewhat acquainted this man said one day to his pastor, "I am trying to make out from your statements whether you are a subjective or an objective philosopher." The pastor could not tell, or did not feel like it; and when after a long season of watchfulness this man could not succeed in classifying him he became weary, and wandered off to another church. A vast amount of persecution would never have materialized if this habit of classifying had not become chronic in certain types of minds. Some people like to learn where the minister belongs theologically, and stick a pin through him and put him in a collection, as they would any other kind of a bug; the process is not pleasant for the bug, and whether it means insects or preachers it usually stands for dead ones. Classify a man as thoroughly orthodox, or as decidedly heterodox, and you have limited or even nullified his influence. Once get a lot of people full of the thought of studying the Bible to learn its meaning, do it with all sincerity, show them the proper mental attitude in which to approach it, and leave out all classification of the preacher, and there will be little or no persecution.

Most people who attend church services are anxious to hear the Gospel. If the preacher shows that he wants more than anything else to give them the Gospel they are liable to be quite patient with his erudition or even eccentricities. A young man still in the seminary went to a small church to preach for four months in the summer vacation. The senior deacon was a slender man, about six and a half feet in height, and known as a very determined person. The preacher told him rather timidly that he had been advised to learn to preach without notes, and the process of trying to do so was likely to be difficult, and perhaps dis-

steful to the audience, and asked for advice. The tall man laid his hand tenderly on the shoulder of the short one, and said, "Young man, you are here to preach the Gospel, and if we are only sure that you are bent on doing that in the way God wants you to you will have nothing but support and sympathy from this church." And so it proved. The young man blundered and floundered about in his effort to do what was foreign to all his previous experience; and that church stood by him to the end.

It is a difficult question to answer how much of the perception a man gets because of real Gospel preaching is invited by his attitude, or the boastful manner in which he lets it be known that he is doing his own thinking; there are two sides to this question, and the preacher will help himself if he tries to find out how he looks to others. Henry Ward Beecher said to the Yale students: "When things get wrong in Plymouth Church, the work drags, and the people become critical, I always ask myself, What is the matter with Beecher?" If that was a good thing for him to do it certainly is for you and me. And yet, without question, there is a constant struggle between the old and the new; there is a strong tendency to get in one rut and stay there; the thought of the world, even the expression of divine thought, moves on; the old man, especially the old minister, is prone to continue thinking as he was taught to think half a century ago; he has been so engrossed in his work that he has not taken time to read and keep himself abreast of the van of God's army of theological workers; it is easy to think all innovation heresy. And so the struggle that was graphically portrayed in the time of Moses is an eternal struggle; in that case it was settled by a simple device; each man brought a rod with his name inscribed on it, and they were all laid up before the Lord; and the rods but one stood for the old, the tribal arrangement that they were born in; the rod of Aaron stood for the new, the national service of Jehovah; and the rod of Aaron budded and blossomed and brought forth fruit; this was the test today; if the new buds and blossoms and bears fruit it is of God; and the man who is sincerely trying to honor God in his preaching can afford to wait a while, till he can show the fruits of his teaching. The sincere preacher will be sure of some opposition; "The servant is not above his Lord." And the Master was criticized and opposed, even to the death; his sacrifice has made it easier for us; humanity has swept forward because of what Jesus suffered, and none of us will have to endure as much as he did; if we can only learn the spirit of patience in which he endured it all, and not become bitter because not everyone sees the truth as we see it, our greatest victory will have been that over ourselves.

Lastly, the Gospel deals with eternal truths; men are living in a real world, full of comedy and tragedy, events crowding upon each other with startling rapidity; there is a real relation between the transient and the permanent in life; the sincerity of the preacher will appear in the manner in which he deals with that relation; in just the proportion that he is determined to preach only the Gospel, he will unfold the eternal truths that have been revealed, and will show their relation to the events of the day; as he becomes less sincere in his endeavor daily events will come up before him, and be the all absorbing topics of his preaching. The true Gospel preacher sees in these events the results of following the revealed will of God, or turning away from it; these results give him opportunity for warning and exhortation, and the ground for strong emphasis on man's need. There probably never has been a time when he was in greater danger. The press, especially the daily press, is clamoring always for public favor; it is constantly calling attention to its own success in leading a supposedly great moral movements. Blessed is the man who can read the daily paper and not become like it; who can study the crimes, the accidents, the opinions of yesterday, and then deal with them as the Bible does, simply as illustrations of the heinousness of man's sin, and his need of a savior. The sincere preacher needs to study the world's best thought, and use it for illustration. Campbell Morgan is proving that the preacher can study modern science, modern philosophy, modern events, and be a better preacher because he has so studied; but the reason is that he is determined to know only Christ and him crucified; he studies all these things in their relation to the cross; and as the Master pointed to all the matters that interested the people of his day and made them luminous with divine truth, the preacher of these times can, and will, if he be wise, go into the depths of modern thought, in order

to learn how the revelation of eternal truth is affecting it, and in order to use modern thought to illustrate eternal truth. The danger to the preacher is that he will become so interested in modern thought as to go off at a tangent, and become simply an interesting lecturer instead of a preacher of the Gospel; an expounder of the opinions of other men instead of a man speaking with the authority of God. The preventative to all this is that a man shall read the two or three best books on each of the great subjects that are of absorbing interest. Each department has a few classics, and most of what has been written besides is a cheaper reproduction; read the classic and you will not spend many hours on the echo of it. The strength of the great mind of the late President Seelye of Amherst was that in his younger days he mastered the classics in each of the great departments of thought; he gave it as his opinion in later life that when he had done that it was only necessary that he glance over the newest books on that subject to see if they added anything to man's stock of information or thought. The preacher is strong who, while studying everything that can in any way be of interest or use, is still able to say "I determined to know nothing among you but Jesus Christ."

Among the Churches.

California.

Santa Rosa.—Twenty-three persons united with the church at the last communion service, 19 on confession of faith.

Oakland, Fourth.—Rev. F. H. Maar and family are spending the month of July at Lake Tahoe. During the pastor's absence the pulpit will be filled by Rev. W. H. Cooke, the first pastor and founder of the Fourth Congregational Church.

Petaluma.—The church in Petaluma, one of the oldest and staunchest churches whose half-century was celebrated three years ago, has been pastorless for several months. And it has not escaped the depletions which invariably attend that condition. But it was a comfort to one who, though almost forty years have passed since his pastorate ceased there, has never ceased to love the place and the people, to find what might almost be called "the old guard," with a good company of younger soldiers of the cross standing by and moving on. Sabbath services, Sunday-school, C. E. Society, upheld steadily, strongly; while with caution and prayer they watch for the Master's indication of his choice as their Under-Shepherd. It is these who are the "steadfast and immovable" who, like Aaron and Hur for Moses bear up the pastor's arms stretched out to God, and thus bring victory to Christian Israel.—W. C. P.

Washington.

Seattle.—Edgewater Church has been selected as headquarters for Endeavor delegates from Oregon, Michigan and New Mexico. The church in anticipation of their coming has been trying to make the edifice more attractive. In line with this, the parlor walls have been beautifully decorated, the woodwork varnished, the floor covered with linoleum and the place generally beautified. Children's Day was a big day. Crowds attending and enjoying the day. At the morning service five persons were received to membership and nine persons baptized. The offering at the evening service for the C. S. S. Society was the largest in the history of the church.

NOTES AND PERSONALS.

Laymen as well as ministers will find the article by the Rev. Dr. Adams of the First Congregational Church of San Francisco interesting reading.

The Rev. George H. DeKay left San Francisco on Monday for Tahiti, going thither to bring back to his home the Rev. J. K. Harrison who was seriously ill there at the time the last boat came from the island.

The Rev. Dr. and Mrs. Warren F. Day of Los Angeles have returned from their trip to the Hawaiian Islands. During the six weeks of his visit Dr. Day preached once in Hilo and five Sundays in Honolulu.

The Central Union Church, Honolulu, has called Rev. Doremus Scudder, D.D., superintendent of the Hawaiian Evangelical Association. His intimate acquaintance with this church and the churches of the Island Empire, with his ability for organization and leadership, combine to make him the man for the place.

A NOTICE AND WARNING.

To whom it may concern:

A certain Alfred Steele has during the past few months been seeking financial help from our Congregational churches about the bay, claiming to be a member of the First Congregational Church of Sacramento. I wish to state that no such person is now or ever has been a member of this church.

Henry K. Booth,
Pastor First Church, Sacramento.

Young People.

THE KING OF THE CROSSING.

All sorts of People Helped Over by the Corner Policeman.

Women are not the only persons whom the policeman escorts across Broadway; he looks out for the cripples, for the halt and the lame and the blind, and for the timid foreigners, newly landed, from strange back country regions, who come in quaint attire and carrying odd-looking bags and valises and stand on the bank of the roaring stream of traffic, waiting for the man in blue to pilot them safely over.

All sorts of people, indeed, who need his help he guards across, and old and young; women not in silks and satins alone, but women poorly dressed and carrying on their heads great bundles of clothing, cut out, and which they are now carrying home to make up, or great bundles of clothing finished and which they are now taking back to the factory; and women carrying such bundles of wood as best they can.

Here, for instance, comes a small boy with a lot of wood, not very great in quantity, but too big for him to carry in any way, for he is a very small boy; he is dragging it along by a cord. He has picked up an empty egg case somewhere, and he has got that packed full of broken wood of one sort and another, and now he is dragging this lot of wood along the sidewalk making for home, to reach which he must cross Broadway.

But small as he is, and hampered as he is, he is no danger of being run down in crossing over if he will but wait for the friendly policeman, upon whose experience has taught him he can rely. So this small boy pauses on the curb and presently he sees the policeman standing in the middle of the street waiting for him. Then the small boy drags his box down from the curb to the street and starts over, the big policeman meeting him.

As they meet, and the policeman turns to move in the same direction with him, the big man in uniform rests his fingers gently on the small boy's shoulder; he has to straighten his arm out to get his fingertips there, for he is big and the boy small; and they cross over, the small boy working his legs quickly while the big policeman, with his far longer stride, must take very slow and deliberate steps, as not to get ahead of him.

But he takes such steps and takes them calmly; neither hurries the boy nor is he himself at all disturbed at being called upon for such pilot duty, but rather does he seem to fancy this job of helping the small boy over, for he keeps his fingertips resting gently and protestingly on the small boy's shoulder all the way across, until the little chap has stepped up on the curb on the other side and turned to drop up his load; and then the big policeman turns and walks calmly back to his post in the middle of the turbulent thoroughfare, waiting there for whatever may turn up next.

So there he stands again now, a king, to be sure, with full power within the limits of his realm, but still with kindness in his heart for all his subjects. *New York Sun.*

A GIRL OF QUEER NOTIONS.

A Tale of Decoration Day.

"Not going?"

"Why, Grace Bird!"

"You surely can't mean it!"

"Indeed I do," bravely answered Grace to the incredulous ejaculations of her three friends. "I will never more in earnest in my life, girls. I'm not going to the cemetery on Decoration Day."

"O Grace! How unpatriotic!" exclaimed Kate Bronson.

"Not to see the procession! Nor hear the band play!" said Cora King.

"Your mother's grave, too, Grace," murmured the sweet-voiced Essie Gray.

"Yes, Essie, I know all you would say," answered Grace, her eyes filling with tears at the mention of her recent bereavement. "But it was the thought of my mamma and not forgetfulness of her that caused me to make up my mind not to attend the memorial services. I am sure if she knew she would approve."

"Why, Grace, you surely can't think the service in memory of our country's dead—wrong?"

"No, indeed. Only I have in mind another way of remembering my own beloved dead."

Grace's manner and words were very earnest, and the girls knew from experience that when once she had made up her mind to any purpose she thought right, it was of no use to urge her to change it. They said no more to her on the subject; but, after she had left them at the corner leading to her home, Cora said:

"Grace is always doing some odd, out-of-the-way thing that the rest of us would never think of."

"Much less attempt if we did, Cora, I fear," said Katy, with spirit.

"She is a girl of such queer notions," went on Cora.

"But they are always good notions," said Katy, warmly defending her absent friend. "Don't you remember last year, when our class was invited out to Uncle Kiah's farm to spend a week, she wouldn't go with us because those dreadful twins of Mrs. Nevin's had the measles and cried to have Grace help take care of them instead of the hired nurse? She said she didn't have the heart to leave them."

"And when she stayed home from our picnic to doctor their cook when she had neuralgia?" added Essie.

"And the time Biddy Mulligan's baby died, Grace was the only soul there besides the mother, and she laid the baby out with her own hands," said Katy.

"I don't see how she could do it," said Cora. "The presence of death just terrifies me. I would not touch a dead person for the world."

"Grace told me she felt no fear at all, she was so glad to be of use to poor Mrs. Mulligan, and so glad, too, to know that the baby would never suffer any more," concluded Katy.

"And don't you remember, girls, that time coming home from school when the old apple-woman on the corner had a headache? Grace wet her pocket handkerchief at the public fountain and bound it against the old woman's forehead with her mull tie," supplemented Essie.

"Don't we!" said Katy and Cora in one breath, and all three laughed a little at the recollection. Then Cora said:

"I know Grace is a dear, good girl, and I love her as much as either of you, but I don't think one is called upon to sacrifice all pleasure to doing disagreeable duties. Do you?" Katy made no reply, walking along in thoughtful silence. But Essie said: "I think Grace would class what you call duties among her greatest pleasures."

An hour later Grace was seated beside her father, driving rapidly out of town, on the way to visit one of Dr. Bird's country patients. It was always a treat to Grace to be allowed to go with her father on his rounds, and he was always glad to have her with him. Between this father and daughter existed a beautiful comradeship. Their mutual loss had brought them very close together.

In the old-fashioned country gardens old-fashioned flowers bloomed in profusion. This afternoon the air hung heavy with the scent of lilacs, and along the roadside fences wild honeysuckles flourished and blue violets nestled in the short grass.

Dr. Bird drew up in front of a homey-looking farmhouse, and a bright-eyed small boy came running out to hold the doctor's horse, as was his custom apparently, for the doctor said, pleasantly:

"Well, Ted, I have brought my assistant along this time, you see, to take care of Baby Guy. But you can keep her company while I go in to see the mother. How is she today, Ted?"

"Bout as usual, sir," answered Ted, glancing bashfully at Grace. But in a moment they were friends, for Grace looked about and sniffed the odorous air with keen enjoyment as she exclaimed:

"Oh, isn't the country beautiful in spring!"

Teddy's eyes glistened with pleasure. A day's hard work in the field with his father, his earth-soiled boots and clothes, were all forgotten in a little glow

of honest pride in his farm home. In a burst of gratitude and appreciation of Grace's enthusiasm, he leaped the fence and came back with an armful of lilacs and "snowballs," and piled them into the buggy at her feet.

"Oh!" cried she, "thank you a thousand times! What a generous boy you are! I'll divide them among pap's poorest patients tomorrow. May I tell them you sent me?"

GOD'S LOVE AND CARE.

"And it shall be to Me a name of joy." Jeremiah xxxiii.

This is a lovely chapter. It is full of the most transporting descriptions of what God was going to do for His chosen. Their iniquities would be pardoned, their transgressions forgiven; they would come again to their land; the voice of marriage festivity would ring through the streets; the pasture-lands would be filled with shepherds and their flocks; the throne of David would not lack an heir, nor the temple a priest, and God's great heart would be filled with joy in the happiness of His people. Our well-being and happiness is God's joy. Why is it, then, that our days are so sad!

We exaggerate the importance of trifles. A man may lose all the enjoyment of a glorious mornin' among the Alps because he was slightly overcharged in his hotel bill. It is surprising how some people appear to find pleasure in dwelling upon, reciting, and magnifying the gnat-sting, whilst all the wealth of summer foliage and fruitage goes for nothing.

We do not sufficiently live in God. His nature is happy and blissful, His will is our good, His home is full of the music of the beatific life. If only we could stand in Him and look out on the world, we should see our landscape suffused with the halo light of heaven.

We compare ourselves with those above rather than beneath us in privilege and well-being. How many there are, whose lot is more limited and overshadowed than ours, who look to ours with longing! We have not money, but what lovely children! We have lost our beloved, but some have never had a supreme love! We are losing our sight, but it may have lasted for eighty years.

We fail to look from the seen to the unseen, from the transient to the eternal. Dwell on the harvest rather than the bare fields of the spring. They that sow in tears shall come again, bringing their sheaves.

A SUNDAY MORNING PRAYER.

O Lord, we pray thee that this Sabbath Day may be unto us a season of withdrawal and refreshing from the heat and burden of our daily toil. But none the less, O Lord, would we wish it to be a time of thoughtfulness, of consideration as to the mighty destinies thou hast planned for us; a season of deliberation as to our responsibilities, of the duty we owe to thee and to those whom we love. And we would not forget to thank thee, O Lord, for thy thousand mercies of the past. Manifold have been thy blessings towards us; and we and our children, thy creatures, thank and bless thee for thy goodness to us and to our fathers throughout the generations. So unto us let there be peace; the peace of thy law and of thy perfect love. Amen.

THE ORIENTAL PROBLEM.

A conference on the Oriental question was held recently at Mt. Hermon. At its close the report of the prudential committee which is given herewith was adopted. The committee consisted of the Rev. Dr. Moore of the Presbyterian Theological Seminary at San Anselmo, Dr. Fryer of the University of California, the Rev. Dr. Laughlin of the Presbyterian Chinese Mission, the Rev. Dr. Johnson of the Methodist Japanese Mission, the Rev. Dr. Sturge of the Presbyterian, and the Rev. Dr. C. R. Reid of the Southern Methodist Church.

Report of the Prudential Committee of the Conference on the Oriental Question.

This conference on the Oriental question, composed of men both from the United States of America and from the Orient, representing religious, educational, industrial, journalistic and other interests, is now about to adjourn after sessions of three days and evenings at Mount Hermon. During these days the great problem of the relations of our own nation to the Oriental peoples has been considered in its main aspects. Now, at the conclusion of its discussions, this conference desires to put on record the following statements and suggestions, as a contribution toward the further consideration and ultimate settlement of the important and delicate issues involved in the contact of the two great races, especially as that contact occurs on American soil.

I

The following facts have been generally recognized and emphasized throughout this conference: viz.

1. The high worth and achievements of the Oriental peoples in their own spheres of life, entitling them to the same respect and consideration which we demand for ourselves.

2. The position providentially assigned to the United States of America in relation to them, wherein it may impart to these nations of its God-given advantages and may receive from them what they have to give.

3. The elements of weakness and corruption which exist in our own civilization as a warning to us against over-weening pride.

4. The magnitude and far-reaching consequences of the issues involved in the contact of the races on this continent.

The following principles have been generally acknowledged in this conference, and in our opinion must continue to prevail in all future dealing with the problems before us: viz.

1. The need of the wisdom and help of God in all attempts to solve the difficulties.

2. The necessity of giving absolute supremacy in the decision of all matters involved, to the consideration of what is morally right.

3. The necessity that all parties concerned should unflinchingly maintain cordial respect and regard for each other while recognizing divergent views.

4. While the interests of our own people and their civilization must be safe-guarded, yet impartial justice must obtain in all the intercourse of

the nations as such, and in every individual case which may arise.

5. Moral, economic, and political factors must all have their due place in the consideration of the questions involved.

6. Only the worthiest representatives of the nations interested are qualified to deal adequately with the problem.

III.

In accordance with these facts and principles this conference desires to utter to the people of the United States of America the following convictions to which it has been led: viz.

1. It is a matter, not of opinion but of knowledge with the members of this conference, derived through personal intercourse with Orientals, by many of us in their own lands, that they are not inferior peoples, but possess a high degree of refinement and intellectual ability, and are capable of the highest moral and spiritual development.

2. The following principles ought to govern our dealings with Oriental peoples:

a, As nations they should be rated with absolute justice and as rapidly as their laws and institutions entitle them, they should be admitted to full equality in the comity of nations.

b, Laws governing immigration should be so modified that there shall be no discrimination against any on account of race or nationality. All immigrants alike should be required to establish their physical, mental and moral fitness to become residents of this country, and all unworthy, from whatever nation, excluded.

c, As regards those already resident in this country, they ought all not only to have the full protection of our laws in their persons and property, but they ought in every relation of life to receive consideration in accordance with their worth as men without regard to race or color; and particularly they with their families should have the same freedom of return to this country if they leave its shores, that other people enjoy.

d, The requirements for naturalization should be made more stringent and should be of universal application.

IV.

We recommend that the consideration of this great problem of the relation of the nation of the United States of America to the nations of the Orient should not cease with this conference, but that steps be taken to organize a permanent council upon the basis of the following principles: viz.

(1). The Lordship of Jesus over the whole earth.

(2). The promotion of Justice and mutual welfare of the nations bordering on the Pacific Ocean.

(3). The unquestioned supremacy of the Anglo-Saxon in America.

This council shall invite to its membership representatives of all interests involved—religious, educational, political, industrial and commercial. It shall take steps to gather all possible information bearing on the subject, and shall steadily pursue the practical solution of this problem until such an one has been found as shall accord with the eternal laws of righteousness and shall conduce to lasting peace and fellowship between the peoples concerned.

MEANING OF CHRISTIANITY.

Let us not miss the meaning of Christianity as it comes to us and claims us. We are chosen, we are called, not die and be saved, but to live and save others. The promise of Christ is task and a reward. For us there is place in the army of God, a mansion in the heaven of peace, a crown in the hall of victory. But whether we shall fill that place and dwell in that mansion and wear that crown depends upon our willingness to deny ourselves, to take up our cross and follow Jesus. Whatever our birthright and descent, whatever our name and profession, whatever our knowledge of Christ, doctrine and our performance of Christian worship may be, when the great host is gathered in the city of God with tattered flags and banners glorious with their blood-stained folds, with armed and swords worn in the conflict, with wounds which tell of courage and patient endurance and deathless loyalty—when the celestial knighthood is assembled at the Round Table of the Kingdom, our name will be unspoken, our crown will hang above an empty chair, and our place will be given to another. Unless we accept now with sincere heart the only gospel which can deliver us from the inertia of doubt and the selfishness of sin. We must enter into it by giving ourselves to the person of Christ, who unveils the love of our father in a human life and calls us to divine authority to submit our lives to God's sovereignty in blessed and immortal service to our fellow-men. Christ's sake.—Henry Van Dyke.

Lord of Hosts, who didst guide our fathers out of the house of bondage and through the Red Sea of war, who hast granted us an heritage of glorious sufferings and the strength of chastening trial, appointing us for the protection of the weak, and giving us a tent ministry to all the world; bind the nation's wounds and make us whole. Help us to close the widening chasm between the strong and weak, the rich and poor; to cast into it all pride and prejudice, luxury and lust, envy and covetousness, the insolence of riches with the rancor of poverty, that may fill it full and make a highway for the King to pass over, and for the people to walk in together. Ask this in His Name who maketh nature to be of one mind in a house and gives integrity to states, who casteth devils and confoundeth the tongues of foolish counsellors, the Desire of Nations, Jesus Christ. Amen.

If while I live I shall forgive
The little wrongs by others done
Then I shall find that all mankind
Will give the prize that I have won
If in these years I stay some tears
That from the eyes of sorrow flow
Then there shall be laid up for me
Rich blessings that I yet may know
Should my weak prayer dispel so
care,

Or some o'erburdened heart release
No more shall I myself deny
The message of eternal peace.
—P. M. Dill, in Munsey's Magazine

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I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day

HOW SMALL BIRDS MAKE LONG JOURNEYS.

It has often been asked how small and weak birds manage to fly such enormous distances when migrating. As a rule, however, says a writer, small birds that have come very far across the sea have not flown, but have been blown over during violent gales, and many of them arrive on land in a half dead condition.

In fair weather small birds make long journeys successfully over considerable tracts of ocean, but the reason is that they are carried on the backs of the larger ones. When passing an autumn in Crete a writer asserts that he distinctly heard the twittering of small birds when flocks of sand cranes were passing overhead on their way to southern shores. On another occasion, when firing a gun, he saw three small birds rise from the flock and disappear again among the cranes. A native priest assured him that they came from Europe with them, while it has been found that small birds, never before seen in certain parts, have been brought thither at times of migration.

Another cause is that small birds do not make their journeys in one flight. They generally rest during the day searching for food, and thus proceed to their destination by easy stages.—Selected.

HEAVEN.

There is an hour of peaceful rest,
To mourning wanderers given;
There is a joy for souls distressed,
A balm for every wounded breast,
'Tis found above—in heaven.

There fragrant flowers immortal bloom,
And joys supreme are given;
There rays divine disperse the gloom:
Beyond the confines of the tomb
Appears the dawn—of heaven.
—William B. Tappan.

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Oxford Sauce, small, each	.25c
Oxford Sauce, medium, each	.45c
Granulated Sugar, for canning, lb.	4c
Salmon Bellies, each	.5c
Holland Herring, 6 for	.25c
Cov'd Jelly Glasses, 3 dozen	\$1.00
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COLLEGE HEROES.

Your real college hero is one whose heroism is not always perceived. To illustrate: In one western university one hundred and twenty men paid the greater portion of all their college expenses last year without assistance. One of them, a country boy, left home for college with only \$12, accepted work as chore-boy in a boarding-house, in vacations assisted a corps of civil engineers, acted as janitor in a bank, ran a laundry agency, and in his senior year became president of his class, the winner in a debate with two universities, and the pride of his university, and left the institution with a substantial amount of cash in his pocket. He is now a lawyer, and may emerge into a Chief Justice. Another story is told of a student who went to a preparatory school with \$4.35, all his resources. He worked his way through a six-year school and college course, and is now on the high road to success. These are typical of a large number of instances which the college records would reveal. Such intrepid students owe much to the discipline of the university. It is a splendid thing to have such heroes in our colleges. The country should be proud of them.—Christian Evangelist.

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